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A General Survey of Scripture Prophecy.

(Continued from page 322.)

A few men, indeed (Ezek. xii. 14), were to be left from the sword. But the temple (Jer. li. 5) was to become "a desolation," and (Jer. lii. 17, 18) the brass, the silver and gold of Jerusalem were to be carried away. The remnant of the people, including those who fled to Egypt (Jer. xxiv. 8), were to be destroyed "to be removed into all the kingdoms of the earth." Zion (Micah iii. 12) should be ploughed as a field, and Jerusalem should come heaps, and the mountains of the house of David the high places of the forest."

Still, from the first (Jer. v. 18), it is declared of the Lord, "I will not make a full end with thee." (Jer. xxx. 11), "Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee." (Jer. xli. 17), "They that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."

The captivity was to endure (Jer. xxv. 11) seventy years. On the expiration of this period (Jer. xxix. 10) the people should return again to Jerusalem. "I will cause them, saith the Lord (Jer. xxx. 3, 18), to return to the land that I gave to their fathers. . . . I will bring again the captivity of Jacob's remnant, and have mercy on his dwelling-place, and the city shall be builded upon her own ruins." He that scattered Israel (Jer. xxxi. 1) would gather him, and keep him as a shepherd doth his flock. Out of all countries whither they had been driven (Jer. xxiii. 3) the remnant should be gathered. The sacred vessels also (Jer. xxvii. 22) were to be restored. From the north country and from the coasts of the earth the people (Jer. xxxi. 8) were to be recalled, even the blind and the lame. They should come (10) "with weepings and supplications;" and God, as their shepherd (Ezek. xxxiv. 13), should feed them upon the mountains of Israel. The voice of joy and thanksgiving should be heard among them, and they should no longer be contemned and despised. The voice of the watchman should be heard (Jer. xxxi. 6) crying, "Arise, and let us go up to Zion, to the Lord our God." There should be no more (Jer. xxxvii. 1) two kingdoms; but (Hos. i. 11) the children of Judah and the children of Israel, multiplied

as the sand of the sea, should be gathered together and appoint themselves one head. They should (Amos ix. 14) build the waste cities and inhabit them. From beyond the rivers of Ethiopia (Zeph. iii. 10) the Lord's suppliants, even the daughter of his dispersed, should bring his offering. Jerusalem (Zech. ii. 4) should be inhabited as towns without walls, for the multitude of men and cattle therein.

The glory of the second temple also (Hag. ii. 9) was to be greater than that of the first, for in it the Lord promised to give peace. Many people also (Zech. viii. 22) and strong nations should come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Yet was it foretold (Hos. iii. 4) that the children of Israel should abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim. Yet afterward (5) should they return and seek the Lord their God and David their king, and should fear the Lord and his goodness in the latter days.

If now, considering the persistent apostasy of the chosen people, and their final provocation of divine justice in the rejection of the Messiah, we read their history in the light of the threatenings, uttered more than a thousand years before, we shall find in those threatenings the language of the historian as well as the prophet. Let one turn back from the perusal of the account of the siege of Jerusalem to the words of Moses (Deut. xxvii.), and he will feel that no more vivid description of its horrors could be drawn by the pen of an eye-witness: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. . . . And he shall besiege thee in all thy gates, until thy high and fenced walls come down. . . . And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, . . . in the siege and in the straitness wherewith thine enemies shall distress thee. The Lord will make thy plagues wonderful. . . . Ye shall be left few in number. . . . Ye shall be plucked from off the land. . . . And the Lord shall scatter thee among all people from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest. . . . And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life."

What language could more graphically and truthfully describe the condition of the Jewish people from the siege of Jerusalem almost to the present day? Yet we have seen all the leading events of their ancient history outlined in the very words of the prophets. The narrative of the sacred historians is very largely a historical comment—full of deepest

significance—upon the words of the prophets. Additional force might be given to these considerations, if space allowed us more than a mere allusion to the language of Hosea and other prophets concerning the kingdom of Israel, or the ten tribes.

A large mass of prophecy must be left almost unnoticed, which evidently refers to events that are yet in the future. The fullness of the Gentiles is to be brought in, and the blindness of Israel is to be healed. The language of Jeremiah and Ezekiel concerning the new covenant, referring to a more spiritual dispensation; the prophetic vision of the valley of dry bones; the introduction and establishment of the kingdom of the Messiah over the people that owned the sway of David, his prototype; which is frequently mentioned in figurative language; the foreshadowing of the time when holiness to the Lord should be written on the bells of the horses; the promise of God (Zech. xii. 10) to pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication, so that they should look upon Him whom they had pierced;—these, and other intimations of prophecy, plainly indicate that the future is to open a new chapter in the history of the Jewish people, not less wonderful than those which we have perused already.

But while so much space is occupied by prophecies pertaining to the Church of God under the Old Testament, it is not strange that the intimations of the coming of the world's Redeemer should become with succeeding ages more and more frequent and distinct. The predictions concerning Him are so numerous that even if the pertinency of some of them should be called in question on critical grounds, enough would remain above impeachment to justify the deep-rooted and anxious anticipations of the advent of the great Deliverer. The prophecies of His coming run parallel with those concerning the chosen people and the Church of God, and are often interwoven with them.

The early hopes of a ruined race twined themselves about the promise (Gen. iii. 15) that the seed of the woman should bruise the serpent's head. That promise was substantially renewed when it was declared to Abraham (Gen. xxii. 18) that in his seed should all the nations of the earth be blessed. With such means of interpreting the several promises made to the succeeding patriarchs, they would be at no loss how to understand them as referring to Him that was to come. The dying words of Jacob addressed to Judah (Gen. xlix. 10) evidently designated him as the line through which the promise was to be fulfilled, for the sceptre should not depart from Judah, nor a lawgiver from between his feet, "until Shiloh come," and to Him should the gathering of the people be. The promise made to the people of Israel by the lips of Moses (Deut. xvi. 15-18) gives assurance of

a prophet who should be "like unto him," but who should also, as a Mediator, meet the want expressed by the people at the giving of the law in Horeb, when they said, "let not God speak with us, lest we die." The record in Deuteronomy (xxxiv. 10) that "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," plainly indicates that the national expectation of the Messiah reached beyond Joshua or any of his successors.

The institution of the ceremonial law, read in the light of the interpretation given them by the author of the Epistle to the Hebrews, are many of them evidently prophetic. The passover, the paschal lamb, the sin-offerings, &c., had a typical meaning, only to be fully elucidated by the incarnation of Christ, as the Lamb of God that taketh away the sin of the world. Among the Psalms are to be found those which are called Messianic, as containing predictions of the character and kingdom of Christ. Even Eichhorn, in spite of the adverse bias of his doctrinal views, admits that the Messianic application of the second Psalm is indisputable. Hengstenberg places the Messianic character of Psalms xlv., lxxii., and cx. in a clear light. Other of these sacred lyrics (xvi., xxii., xl.), on plausible grounds, have been applied to a suffering Messiah.

(To be continued.)

Seventeenth Annual Report of the Institute for Colored Youth.

The Managers Report: That the number of scholars in all the departments of the Institute at the time of the last Annual Report, was 223, there have since been received 104, and 109 have left, making the present number on the roll 218, distributed as follows, viz:

Boys' High School,	53
Girls' " "	103
Boys' Preparatory,	26
Girls' " "	36
Total,	218

The number at present in the Boys' Preparatory is smaller than usual; this is accounted for by the fact that ten boys have lately been promoted to the High School, and the vacancies thus created have not yet been filled. There are, however, quite as many applicants for admission into this school as will, when entered, bring the class list up to the usual number.

The average attendance for the past year has been 192.65, an increase of 8.11 as compared with the previous twelve months.

The diligence and attention to study on the part of the scholars generally, have been very satisfactory to the Managers, and we believe there has been a steady improvement in this direction since the opening of the Institute as a High School, nearly seventeen years ago; the advance having been most marked during the last five or six years. This is a natural consequence of the alteration in the political and social status of the colored race, whereby new fields for the employment of educated talent have been opened, and encouragement given to those of African descent to labor diligently to fit themselves for posts of responsibility and pecuniary profit. Inducements being thus offered to young colored people to bestow more time and attention upon their education than formerly, they have promptly apprehended the advantages which the pos-

session of a sound and liberal education affords them, and have turned to our school as one where the discipline and course of instruction are of the very best character.

It is interesting to revert to the early days of the Institute, and a comparison of its present with its former condition, is both instructive and encouraging. In the Ninth month, 1852, the school was opened, at first for boys only, but soon a girls' department was added; the average daily attendance of pupils of both sexes for the first school term, was between twelve and thirteen, and the undertaking was felt to be scarcely more than an experiment, the Managers, though hopeful as to the ultimate success of the project, being at times doubtful whether they would receive sufficient encouragement from the colored people themselves, to authorize them to carry on and develop the school properly. At that time, and until after the beginning of the late civil war, there existed, as is well known, a strong prejudice against the material and intellectual improvement of the negro race, and it was necessary in the management of the work to avoid as much as possible, giving offence to those who might by their factious opposition, have rendered the prosecution of the undertaking more difficult and laborious.

Now, the Institute is justly regarded with confidence and respect by the public; its corps of efficient teachers highly esteemed for their ability by those fully competent to judge of such matters; and its influence acknowledged not only by the colored people, but also by the thinking part of the community generally, to be eminently valuable and beneficial; the increased interest felt in the school by the public, being shown in the large number of visitors within the past year during school hours, frequently as many as thirty having attended in a week.

There exists to a large degree among the students that zeal for the acquisition of learning which lightens the burden of study, and which is the surest guarantee of successful progress. As an evidence of this earnestness it is worthy of mention, that the late senior class having completed the usual course of Latin and Greek three months before the time for graduation, engaged a competent teacher of the French Language, having previously gained the consent and approval of the Managers, and, during the short time devoted to this study, made such progress in a knowledge of the elements of the language as will doubtless be useful and advantageous to them in after life.

The regular course of study has been materially enlarged and improved of late years, requiring the employment of highly educated and accomplished teachers, and embraces the branches usually pursued in other high schools, including the Latin and Greek languages, Algebra, Geometry and Plane and Spherical Trigonometry.

We feel, however, that there remains much to be done before the Institute will fully come up to the requirements of the present day, and among the important improvements demanding early attention from the successors to the present Board of Managers, we would indicate;—firstly, the introduction of a judicious and thorough system of normal drill for the advanced scholars; and secondly, a course of instruction in the beautiful and harmonious principles of Natural Science, the latter being perhaps an "elective" course, the pupils, if

unable to undertake it in addition to the sent curriculum, being left at liberty to choose between it and some other branch now sued. These, and other changes, if introduced may and probably will, considerably increase the expenses of maintaining the Institute, we believe that our friends who have so liberally contributed heretofore will not refuse to furnish the pecuniary assistance necessary carrying into effect improvements so most festly desirable.

The average cost of maintaining a scholar for the fiscal year just closed, has been \$33.62, exclusive of interest on cost of building, &c., a decrease of \$4.52 as compared with last year.

Several changes have occurred in the corps of teachers during the year. Ebenezer D. Isett, the Principal, after a service of about fifteen years in the Institute, having been appointed United States Minister Resident and Consul General at Hayti, was released by the Board on the first of the present month, Fanny M. Jackson, late Principal of the male Department, appointed Principal of the Institute. Octavius V. Catto, late Teacher of Mathematics, &c., in the Boys' High School, was appointed Principal of the Male Department, and Lucretia C. Miller, a graduate of the late Senior Class, Second Assistant Teacher in the Girls' High School. In the Ninth month last, John Quincy Allen, teacher of the Boys' Preparatory, having received an advantageous offer to take charge of a public school in Albany, N. Y., was encouraged by the Board to accept the appointment. Since his departure, the duties of teacher of the department have been performed by James Needham; Richard E. D. Venning taking place previously occupied by J. F. Needham as assistant in the Boys' High and Preparatory Schools.

Since the opening of the Institute, 57 students have graduated; of whom 42 now or have been engaged in teaching. The present Senior Class is a large one, and judging from present appearances, we may reasonably expect that the number of graduates hereafter amount to at least twelve or fifteen annually.

During the past winter interesting and valuable lectures on scientific subjects were delivered before the scholars and such other colored people as desired to be present, who it is believed were profitable to those who took the opportunity of attending them; all of a high, and at the same time practical character, and most of the lecturers displaying the real tact of teachers in imparting instruction.

The Annual Commencement Exercises took place on the 15th and 16th of last Twelfth month, and were unusually interesting. During the oratorical exercises at Concert Hall there were in all 22 orations or recitations by the scholars, some of which were deserving much praise for the ability and skill manifested in their preparation. The Diploma of the Institute was presented to the following they having satisfactorily passed the usual written examination, viz: Charles N. Thomas, Eugene R. Belcher, Wm. H. F. Armstrong, George W. Potter, Albert R. Johnson, Joseph T. Seth, Julia A. Bruce, Lucretia C. Miller and Fanny V. Camp.

The subject of improved ventilation of school-rooms has claimed the attention of the Board, and steps have been taken to secure

rer approach to perfection in this highly important particular. Openings have been made near the floors of the several rooms, communicating with ventilating flues, which are concealed in the walls and carried up through the roof of the building. Most of these flues are adjacent to hot air or chimneys, and are therefore much more effective in warming that part of the year when the rooms are artificially warmed, and when a system of forced ventilation is most important.

The Library of the Institute, which was founded in the early part of the year 1853, with its volumes, has steadily increased, by donations and purchases, until it now contains 388 volumes, embracing many valuable works. The number of books loaned during the year, has been 3,066.

Signed by direction of the Board of Managers,
JOHN E. CARTER,

Philadelphia, 5th mo. 11th, 1869.

Secretary.

For "The Friend."

Selections from the Unpublished Letters and Journal of Mary M. Sheppard, a Deceased Minister.

(Continued from page 326.)

In the following letter a caution is extended relative to the too easy and ready entrance upon what are termed good works, before the proper preparation for it is experienced, a due and reverential bowing of the heart in holy submission to the heavenly Chastener, who alone can direct aright to every good word and work; and in faithful obedience to whose will consists our sanctification. This greatness of the soul, that of beginning the spiritual journey (Rom. viii. 13) era of seeking with changed and earnest purpose to run the new race of holiness, and peace, reminds of the instructive precept of the Prophet, touching this whole-hearted sacrifice: "Thou shalt be still, and not open thy mouth in the day when I am pacified towards thee saith the Lord God." Of similar import is the testimony of that wise seer, John Griffith, viz., "I am well assured that formal, active, and imitative self must be abased, and laid in the dust forever, and the Lord alone exalted in our hearts before we can come up in the performance of the duties of religion with Divine approbation."

In a day like this, when there is such danger of carnal substitutions for the quickening, purifying influences of Christ's Spirit, and the Anointing which teacheth as never man taught, to fit for usefulness and good works, we would commend the following from one of our modern poets:

"Only heaven can show

If work or waiting bring the best reward:

Let us not choose; we only need to know

The bidding of our Lord."

"12th mo. 1841. I fully accord with thy remarks in relation to the effect produced upon the mind by the semblance of christian fort, displayed in earnest zeal to do good by any of the many out-door plausible associations of the present day, aiming at the religious instruction and advancement of the young generation. Now in the abstract, I do not disapprove these things, if properly based, and the pointings of the same preserving spirit looked to and regarded throughout, at first disposed the mind in this way to work for the benefit of the needy. May it be attended to. But I have often feared, and have thought sometimes I have discovered a tendency in young converts, at once to enter

upon schemes of christian benevolence, and a little to satisfy themselves with the hope, that such laudable efforts must be introducing them into favor, and that so much good thrown upon the world through their instrumentality, could not be wholly lost to themselves nor to others. It is to me an impressive assertion, 'I will be sanctified in all them that come nigh me.' There seems no doubt that very much depends upon a single dependence on the pointings of Truth (would I had more regarded them) in our early steps, and not to weaken ourselves by an attention to plausibilities, however seeming, when the Divine voice within us would whisper for our safety 'Be still.' I think I have seen many instances of satisfaction being found in philanthropic and benevolent efforts, by individuals precious visited, and the admonitory language soon become applicable, 'Having begun in the spirit,' &c.

"12th mo. 14th. What can be more desirable, short of that one glorious longing for an eternal home, than to see the affections of children centre round the family fireside, and find all other gratifications of a temporal nature, novelty, friendship, and their concomitants, insufficient unless the heart is invigorated from season to season with home influences, and the assurance that although an absent member (if it be so), their place is still continued warm and cordial in the hearts of those they have left behind. And oh! when that cement is the love of God; when it is found to be the influencing principle in parents, and descending as it were, a blessed inheritance to their children, the true end of life seems attained, and a source of happiness the world cannot influence reigning in our hearts, while all is attributed to Him who holds every thing at His disposal, and does all for us in nature and in grace, as we are wholly submitted to His control and guidance. Very true it is, the hearts of the most consistent parents are not always gladdened with the fruits of the most religious concern for their offspring: but nevertheless it may remain a living burden upon the mind, and they, notwithstanding the discouragements that may prevail, may continue to wrestle, to beg, and to pray for them. I do believe much depends upon the travail of an exercised mind in this particular. We see the example of the faithful Abraham, 'Oh that Ishmael may live before thee;' and the promises are now as then, 'I will never leave thee nor forsake thee.' But then it seems to me (I feel it often in relation to those under our charge) wrong things, and little weakening ones are to be strenuously guarded against. It will not do for us only to have intentions good, our desires of the right character: there must be a carrying these out into practice; by dissuasion if it may be; if not by positive restraint. I do not believe we may hold ourselves excused by telling those about us what our desires are, and what we believe right is; but we must make it practical, if we will preserve a clear conscience in the sight of Him who accepteth not intentions but works. If after this, there is a straying from the path of education, be it upon such who dare it. If they get back again it must be through toil and suffering. Oh the weakness that surrounds us for the want of maintaining the daily watch in the discipline of our families. Do we not rather conform to the standard of the world, than to that of the cross. Oh! how I long to see this first step, in ourselves, and

then in our families, claiming our especial care and notice. What an armor would it be against the world's assaults, and how consistently would our conduct then hold out the invitation 'Come and have fellowship with us, for our fellowship is with the Father, and with his son Jesus Christ.' When this family and individual discipline is begun and carried out in its minutiae, which must compose the maximum, then, and then alone can we expect to see our Zion what it was designed to become, the praise of all nations. Let us be concerned, my dear —, (may I be most especially so,) to take heed to that directing voice which will never mislead us; and whether it call to a going back to do our first works, or point to a more forward, may it be independent of the opinion of others; our concern being to stand ready, and to go as He bids. * * * * *

"I note thy remarks in thy late acceptable letter in relation to thy own state. The Apostle expresses it as his experience 'in death oft.' The valley of humiliation and mourning is no doubt a safe abiding place. Some of us need strong discipline; and if, through it, we are only enabled to see what is required of us, there is perhaps no cause for discouragement, even if we go mourning all our days under a sense of our insufficiency and short-comings. Job saith, 'Behold I am vile. What shall I answer thee?' 'His ways are not as our ways.' 'He worketh as it pleaseth him,' and if only under His care (the dead feel and know nothing) surely it is no matter in what state we remain then. Flesh and blood shrink from the necessary purgatives in the way of the cross. We faint under it, and begin to doubt our ability to labor under such a weight of sorrow and care; but I repeat it, no matter if the back 'be bowed down,' even when we seem called upon a little to 'wash and anoint.' Our blessed Lawgiver 'trod the wine-press alone,' and it remains enough for the 'disciple to be as his Master.' * * *

"None can be weaker than I feel myself, or more blind. Thy freedom was pleasant to me, and according to it I wish thee to communicate. In this way we are sometimes enabled a little to bear one another's burdens, and thou remembers perhaps what the Apostle attaches to it, 'and so fulfil the law of Christ.'"

No date. "In the difficulties we are subjected to in this walk and warfare, there is certainly nothing we can do, but yield ourselves to His disposal who knows us thoroughly, and who adapts His discipline in perfect wisdom to our peculiar need: at the same time holding ourselves open to instruction in a different or advancing dispensation, as He opens the way. I do insist upon this; because the baptism necessary to bring about the relinquishment of some favorite habit, may through Divine help have effected its purpose, and when happily that is the case, we may in faith with certainty leave it in His hands. For if this is not done; if we are not prepared through fear or looking back to heed the admonition, 'Ye have compassed this mountain long enough,' instead of a steady advance, we may subject ourselves to a wilderness travel, and retard our journey towards the promised rest. It is declared by the Prophet, 'The former things shall not be remembered, neither shall they come into mind; but be ye glad and rejoice forever in that which I create.' What if we are confused, perplexed,

and distressed to our own view? 'tossed and not comforted.' I. Penington says something about remaining under the 'confused fears, doubts, reasonings,' &c., for our benefit.

"I noticed thy remark yesterday of being unable to read the Scriptures; and I know well this state of mind is a very perplexing and discouraging one, and I have sometimes believed in my better moments, it was as well at such seasons just to stand still. If the mind is not in a situation to receive nourishment, why should we force it; and if through it the heart is kept steadily to Him in the feeble ability we may have to keep it there, or rather I was going to say, the desire to keep it there, I do not believe spiritual loss will ensue. It may have a tendency to quicken our faith and keep it cleaner. At the same time I think the practice of family reading ought not to be interfered with on account of it. Other minds may not be similarly affected with our own. With regard to conversation, keep to thy own convictions, I entreat thee. No one can be a rule for us in the particular every-day matters of our spiritual walk. I have often felt weakness myself by catching the mood of another, and look back now with regret, to intervals wherein I believe the finger of silence was laid and not heeded. We have need I think to heed the precept 'to every thing there is a season.' In relation to reading, I wanted to remark, I think it is well our dependence be not much upon books: they may fill the mind, but rob it of its originality; a matter I think not to be disregarded. * * *

"How various are the states to be passed through; varied no doubt in degree, according to our differing dispositions, or rather, is it not diversity of feeling on account of the same thing, operating on minds differently constituted. No doubt much of this, perhaps all, will be averted when we come to live to Him alone.

"I think of——, and hope he will find the right time to come out of total separation. (I believe there is a time to remain in it.) We are not called only to the spirit of 'fear,' but 'of hope, and of love, and of a sound mind.'"

(To be continued.)

For "The Friend."

The following singular circumstance has recently taken place in West Chester. Two dogs of the smooth rat terrier species, by name Fanny and Tip, in a spirit of wantonness made an attack upon a friendly cat, a member of the same household, and between whom and themselves intimate and friendly relations had always previously existed. The result of the raid was that her two kittens were left orphans. The following morning Fanny surveyed the complaining kittens, and whether touched with remorse for her bad conduct or not we cannot say, but stepping into the box she curled herself round and the orphans were invited to partake of all the comfort the circumstances would admit of: they accepted the invitation, went to work vigorously, and in the course of a short time, Fanny, although she had done no nursing for about a year past, soon supplied them with a bountiful quantity of nourishment; she evinces much fondness for her adopted children, and is as jealous of their welfare as any mother could well be.

The writer was eye witness of the fact, and a more happy family is seldom to be met with. T.

THE "FALL OF JERUSALEM,"

AS DESCRIBED BY MILMAN.

Selected.

How boldly doth it front us! how majestically!
Like a luxurious vineyard, the hill-side
Is hung with marble fabrics, line o'er line,
Terrace o'er terrace, nearer still and nearer
To the blue heavens. Here bright and sumptuous
palaces,
With cool and verdant gardens interspersed;
Here towers of war that frown in massy strength;
While over all hangs the rich, cheerful eve,
As conscious of its being her last farewell
Of light and glory to that fated city.
And, as our clouds of battle dust and smoke
Are melted into air, behold the Temple,
In undisturbed and lone serenity,
Finding itself a solemn sanctuary
In the profound of heaven! It stands before us
A mount of snow fretted with golden pinnacles!
The very sun, as though he worshiped there,
Lingers upon the gilded cedar roofs;
And down the long and branching porticoes,
On every flowery-sculptured capital,
Glitters the homage of his parting beams,
* * * * The sight might almost win
The offended majesty of Rome to mercy.

SOON AND FOREVER.

ROMANS XIII. 12.

Selected.

Soon and forever the breaking of day
Shall chase all the night clouds of sorrow away;
Soon and forever we'll see as we're seen,
And know the deep meaning of things that have been.

Where fightings without, and conflicts within,
Shall weary no more in the warfare with sin,—
Where tears, and where fears, and where death shall be
never,
Christians with Christ shall be soon and forever.

Soon and forever the work shall be done,
The warfare accomplished, the victory won;
Soon and forever the soldier lay down
The sword for a harp, the cross for a crown.

Then sink not in sorrow, despond not in fear,
A glorious to-morrow is brightening and near,
When,—blessed reward for each faithful endeavor,
Christians with Christ shall be soon and forever.

Distribution of the Holy Scriptures.

The following extracts from the last Annual Report of the Bible Association of Friends in America, contain information which it is apprehended may be interesting to our readers.

"Soon after the commencement of the present century organized and systematic efforts were commenced in Great Britain and in the United States for the more general diffusion of the Holy Scriptures, and these efforts have been continued until this time with constantly increasing diligence and success. It may be interesting and encouraging to advert briefly to the operations of the two most prominent of these associations. First in order is the 'British and Foreign Bible Society,' which recently published its sixty-fourth Annual Report. The total issues of the Society have now amounted to 52,669,089 copies, which have been sent to almost every part of the world. The issues of the last year at home and abroad, were 2,383,380 copies, of which 989,404 were for foreign lands. The receipts of the year amounted to £187,508. 17s. 7d.

The Society publishes the Bible in all the various languages and dialects of Europe, and in many of those spoken by the inhabitants of Asia, Africa, and other parts of the world. At the time of the Paris Exhibition of last year, the numerous versions of the Society were exhibited in the midst of that great collection of the works of art and industry. On two handsome revolving stands occupying a prominent position in the great thoroughfare,

the Bible with open page was to be seen 178 different languages. The various translations of the Holy Scriptures represent amount of patient toil and genius, exerted a worthy object, which it is very difficult to estimate, including as they do, life-long labors of many zealous and devoted men, from the days of the early church, down to the present time.

On the occasion referred to, an immense concourse of people drawn from all parts of the civilized world assembled in Paris, an opportunity was thus afforded, such as seldom presents, for placing the scriptures in the hands of those who were strangers to them. In order to effect this object, a depot was opened by the agent of the society on the grounds of the exhibition, with a large stock of the Holy Scriptures in about thirty languages, while the walls were covered with striking texts in English, French, German, Italian, and Spanish. These texts were a source of interest and attraction to many persons who entered the depot, going all round and reading them, and this in numerous cases induced the visitors to purchase the volume from which they were taken.

At first the demand was comparatively small, for the vast majority of the people know little or nothing of the Bible, but day by day it increased; so that though the first week only 241 copies were issued, the last week above 22,000 went forth from the depot. The purchasers were mostly of the humble and working classes, and when it is considered that those who were thus offering the scriptures had come into a Catholic country to distribute books which their priests teach the people are heretical, their civility and good behavior were very remarkable. The more bigotted of the priests could not indeed refrain from showing their displeasure, and sometimes they occasionally came into the depot to try to excite prejudice in the people. 'They always, however,' says the agent, 'seemed to do good service, for as soon as a priest entered and commenced a discussion, the depot was once filled, and strange to say, the people scarcely ever manifested any sympathy with the clerical disputants.' The depot was, on the other hand, visited by a number of priests who appeared to be enlightened, liberal minded men, and who purchased the inspired volume, or received it with evident satisfaction. Priests of this class were also disposed to encourage the general circulation and reading of the Bible.

Since the British and Foreign Bible Society have been permitted to distribute the Scriptures in France, a period of thirty-five years they have succeeded in putting 3,821,800 copies into circulation in that land. In Belgium, the Brussels Agency has distributed 321,248 copies. In Holland, the distribution in twenty-four years has amounted to 672,300 copies, and in Germany, in twenty-one years to 1,579,878 copies. The Society began to circulate the Holy Scriptures in Austria in 1851, but in the following year its agent was banished, and the work nearly suspended. It was renewed in 1853, and has been continued uninterruptedly ever since, until the total distribution has amounted to 1,844,409 copies, consisting of 578,687 Bibles, 1,083,311 Testaments, and 182,406 portions of the Holy Scriptures. A very large part of the distribution has been to members of the Roman Catholic Church, and to the knowledge of Scripture

hs, thus acquired, may, not improbably, attributed in great measure the growing inclination in Austria to submit blindly to the mandates of the Romish Church. Throughout Italy, except in the Roman territory, the Scriptures may now be procured by those who are willing to purchase them. Happily the great mass of the people are able to read and still too much under the influence of a corrupt priesthood, who endeavor to continue their mental bondage.

The Society has depots for the sale and distribution of the Scriptures in every part of Europe, except Spain, and many have also been established in Turkey, India, China, Japan, Australia, New Zealand, Madagascar, and West Africa, and other places. In accessible localities have in fact escaped the care of its zealous and indefatigable agents. Colporteurs are employed in connection with the depots, and by their means the chief part of the distribution is effected. They often make long journeys in the several districts assigned to them, visiting the inhabitants in their abodes, and explaining to them the nature of the books they carry. The Scriptures are now rarely given away by the colporteurs, experience having shown that Bibles and Testaments thus obtained, were, for the most part, little valued by the recipients.

A very interesting portion of the voluminous annual reports of the British and Foreign Bible Society consists of extracts from the narrations of the simple-hearted and earnest men who perform the duties of Colporteurs in Catholic countries, and in Mohammedan and pagan lands. They are often obliged to contend with much opposition and persecution, but they mostly persevere patiently in their philanthropic labors in spite of the ridicule, contempt and aversion of many of the people they visit. In Mohammedan countries the stern faith of the false Prophet induces the people in general to reject every invitation to make themselves acquainted with the Christian religion; but even here a few are found who consent to listen or to read on whom the declarations of truth contained in the inspired writings appear to have made abiding impressions. Much labor has been expended in bringing the Holy Scriptures to the knowledge of the inhabitants of India. Colporteurs traverse the country in various directions, the aim being, if possible, to leave no quarter unvisited. As the Hindus, with comparatively few exceptions, still cling to their ancient superstitions, it is not surprising that many of them are disposed to purchase. Light appears, however, to be gradually dawning on this benighted region. One of the Society's agents remarks: "During the last six months my Colporteur has visited nearly every large town and village in the Madras and Seetapore districts, and has succeeded in selling twenty-one entire copies of the New Testament and eighty-eight portions thereof. It must, however, be remembered, that these have been sold to Hindoos and Mohammedans in a country where readers are comparatively few, and where books, until recently, were distributed gratuitously to all who would take them. My Colporteur reports that he is generally received kindly, and is frequently invited to sit down and tell the people something about the Christian religion. There appears to be a growing opinion that Christianity must ultimately prevail

in this country, and many wish to know something more about it."

Next in importance and in the extent of its operations is the American Bible Society, instituted in the year 1816, and which has published its fifty-second Annual Report. Its issues during the preceding year amounted to 1,257,960 volumes, and since its establishment, to 22,667,926 volumes. The receipts of the fifty-second year received for the sale of books, donations, &c., amounted to \$723,106. The Society's publications embrace English Bibles in great variety of type and form, besides which it prints the Holy Scriptures in the German, Dutch, Spanish, French, Welsh, Arabic, Armenian, Syrian, Slavic, and Bulgarian languages, as well as in some of those spoken by the people of Africa, and the Choctaw and Cherokee Indians in our own country.

Its principal distribution has from the first been among the great and rapidly growing population of the United States, and it has twice attempted to supply the whole of the inhabitants with the Holy Scriptures. It would, therefore, naturally be supposed that there could be no serious destitution now remaining; but wherever careful investigation is made, it is found that this is far from being the case. Besides the millions of recently liberated slaves, and the great numbers of poor and uninstructed whites in the Southern part of our country, multitudes of others are found to be unsupplied.

Bibles are perishable, they wear out and are destroyed by casualties. New families are constantly springing up in which from poverty or indifference, no care is taken to provide this inestimable book, and emigrants arrive here in vast numbers who do not bring it with them. It should also be remembered that the professed spiritual instructors of a large religious denomination discourage the general circulation and reading of the Holy Scriptures. From these combined causes there is doubtless at the present moment a very great need to be supplied, and the American Bible society proposes for the third time to endeavor to place the Scriptures within the reach of all persons in this country who are capable of reading them. To effect this important object much time, labor, and expense will be required, and the Society appeals to its numerous and efficient Auxiliaries to employ and direct the labor, and to the Christian public to furnish the means for consummating the undertaking.

Though it be true that the all important work of the soul's regeneration and preparation for a state of never ending felicity cannot be wrought out merely by an acquaintance with the inspired records, and an intellectual belief in the sacred truths they proclaim, they are still greatly to be prized as an invaluable record of all things most surely believed by the faithful followers of Christ. It is God alone, through the immediate operation of his Spirit, who gives true and saving faith in the Holy Redeemer, our ever-living Advocate, and the Author of eternal salvation to all them that obey Him. It is, however, the testimony of the Apostle that the Holy Scriptures, having been given by inspiration of God, are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and that they may be able to

make wise unto salvation through faith, which is in Christ Jesus.

Such being the character of the Scriptures of Truth, we must rejoice that they are every year becoming more widely disseminated among the various classes and families of mankind.

From "Chambers' Journal."

Squaring the Circle.

(Continued from page 325.)

The largest circle we have much to do with in scientific questions, is the earth's equator. As a matter of curiosity, we may inquire what the circumference of the earth's orbit is; but as we are far from being sure of the exact length of the radius of that orbit (that is, of the earth's distance from the sun,) it is clear that we do not need a very exact relation between the circumference and the diameter in dealing with that enormous circle. Confining ourselves, therefore, to the circle of the earth's equator, let us see what exactness we seem to require. We will suppose for a moment that it is possible to measure round the earth's equator without losing count of a single yard, and that we want to gather from our estimate what the diameter of this great circle may be. This seems, indeed, the only use to which, in this case, we can put our knowledge of the relation we are dealing with. We have, then, a circle some twenty-five thousand miles round, and each mile contains one thousand seven hundred and sixty yards; or in all, there are some forty-four million yards in the circumference, and therefore (roughly) some fourteen million yards in the diameter of this great circle. Hence, if our relation is correct within a fourteen-millionth part of the diameter, or a forty-four millionth part of the circumference, we are safe from any error exceeding a yard. All we want, then, is that the number expressing the circumference (the diameter being unity) should be true to the eighth decimal place, as quoted above.

But as we have said, mathematicians have not been content with a computation of this sort. They have calculated the number not to the eighth, but to the *four hundred and fortieth* decimal place. Now, if we remember that each new decimal makes the result ten times more exact, we shall begin to see what a waste of time there has been in this tremendous calculation. We all remember the story of the horse which had twenty-four nails in its shoes, and was valued at the sum obtained by adding together a farthing for the first nail, a half-penny for the next, a penny for the next, and so on; doubling twenty-four times. The result was counted by thousands of pounds. Even the old miser who paid at a similar rate for a grave eighteen feet deep (doubling for each foot,) killed himself when he heard the total. But now consider the effect of multiplying by ten, four hundred and forty-eight times. A fraction, with that enormous number for denominator, and unity for numerator, expresses the minuteness of the error which would result if the "long value" of the circumference were made use of. Let an illustration present the meaning of this:

It has been estimated that light, which could eight times circle the earth in a second, takes fifty thousand years in flying to us from the faintest star seen in Lord Rosse's giant reflector. Suppose we know the exact length of the tremendous line which extends from

the earth to such a star, and wanted, for some inconceivable purpose, to know the length of the circumference of a circle of which that line is a radius. The value deduced from the above-mentioned calculation of the relation between the circumference and the diameter, would differ from the truth by a length which would be imperceptible under the most powerful microscope ever yet constructed. Nay, the radius we have conceived, enormous as it is, might be increased a million fold, or a million times a million fold with the same result. And the area of the circle formed with this increased radius, would be determinable with so much accuracy, that the error, if presented in the form of a minute square, would be utterly imperceptible under a microscope a million times more powerful than the best ever yet constructed by man.

Not only has the length of the circumference been calculated once in this unnecessarily exact manner, but a second calculator has gone over the work independently. The two results, identical figure for figure, are presented in *The Lady's and Gentleman's Diary* for 1854, page 70; and for 1855, page 86.

It will be asked, then, what is the problem about which so great a work has been made? The problem is, in fact, utterly insignificant; its only interest lies in the fact that it is insoluble—a property which it shares, along with many other problems, as the trisection of an angle, the duplication of a cube, and so on.

The problem is simply this: *Having given the diameter of a circle, to determine, by a geometrical construction, in which only straight lines and circles shall be made use of, the side of a square equal in area to the circle.* As we have said, the problem is solved, if, by a construction of the kind described, we can determine the length of the circumference, because, then the rectangle under half this length and the radius is equal in area to the circle, and it is a simple problem to describe a square equal to a given rectangle.

To illustrate the kind of construction required, we give an approximate solution which is remarkably simple, and, so far as we know, not generally known. In the given circle draw two diameters, A O B, C A D, at right angles to each other, and join C A, B D: then the two diameters together with the two lines C A and B D are very nearly equal to the circumference of the circle. The difference is so small that in a circle two feet in diameter, it would be less than the two-hundredth part of an inch. If this construction were exact, the great problem would have been solved.

One point, however, must be noted; the circle is of all curved lines the easiest to draw by mechanical means. But there are others which can be so drawn. And, if such curves as these be admitted as available, the problem of the quadrature of the circle can be readily solved. There is a curve, for instance, invented by Dinostratus, which can readily be described mechanically, and has been called the quadratrix of Dinostratus, because it has the property of thus solving the problem we are dealing with.

As such curves can be described with quite as much accuracy as the circle—for, be it remembered, an absolutely perfect circle has never yet been drawn—we see that it is only the limitations which geometers have themselves invented, that give this problem its difficulty. It has, as we have said, no value;

and no mathematician would ever think of wasting a moment over it—for this reason, simply, that it has long since been demonstrated to be insoluble by simple geometrical methods. So that, when a man says he has squared the circle (and many will say so, if we will give them a hearing,) he shows that either he wholly misunderstands the nature of the problem, or that his ignorance of mathematics has led him to mistake a faulty for a true solution.

Selected for "The Friend."

A Sermon Preached by Stephen Crisp, 3d mo. 16th, 1687, at Martin Le Grand, England.

(Concluded from page 324.)

Thus it was in the Jewish Church; if there was a Prophet, they would go thirty, forty, or a hundred miles to him that had the word of the Lord. They shall go from city to city, to enquire for the word of God; but blessed be God we are come to another day, for now the word of the Lord is manifested in the hearts of all that believe—they know the word. I do not say all that believe do preach or ought to preach the word; but the word preacheth to them; they are not as broken cisterns that can hold no water. When they find the word and hear it, they speak it presently: what is ministered to their own condition, they tell to other folks. When people come to the blessing of this dispensation, that God's word revealeth in the heart, they then know what the signification of it is, they understand the doctrine of it; the doctrine preacheth holiness to them; not that they should preach holiness and remain unholy, not that they should preach humility and yet remain proud. It preacheth holiness, humility and singleness of heart to a remnant; that like good scholars and disciples learn the lessons and doctrines of the word of God. Now when thou hast learned them well, and come to see the effect of the word, and to bring forth the deeds and works which are the fruits of holiness, perfecting holiness in the fear of God, and with humility known and witnessed in Christ Jesus, and art not only meek in show, but meek and lowly in heart, and of a clear conscience, purged from all dead works to serve the living God; then if the Lord gives them a word of exhortation, doctrine, or counsel, it is very welcome, and it hath a savor through the blessing of God, and they come by it to be built up in their most holy faith; and this word is brought forth in holiness and righteousness in their lives, and shows itself in a love of holiness; then thou wilt shine in thy conversation, to all that thou converseth with, so that they may see thee to be such a man or woman as hast been with and learned of Jesus, and receivedst a word ingrafted. When thou dost receive a word into thy heart there is the engrafting of it. If it hath not root there then, saith Christ, my word doth not abide in you, if you feel something of this invisible word in your hearts, it brings you to a resolution to serve God, and to keep yourselves from sin, and to answer the profession you make of God; this is the effect if the word abide in you. Doth it abide? You shall know so soon as a temptation comes to stir you up to pride or passion, to fraud or deceit; then you will see whether the word abide; if it abide, you sin not. This is scripture; a certain foundation-doctrine, that may be safely preached. If the word abide, you sin not.

What of that? Let the word go and you sin whenever you are tempted to it.

I write to you young men, because you have overcome the wicked one, you are strong in the word of God abides in you, and you have overcome the wicked one. We shall see the word abides in thee thou wilt not sin, resist the tempter. Set thy foot upon the temptation and go over it, and thou wilt have dominion, and this will make thee a free man or woman, and will stand fast in the liberty wherewith Christ hath made thee free. The apostle supposeth them free, and that they have got the dominion, then stand fast, saith he, in the liberty wherewith Christ hath made thee free. It is a liberty not of lust or sin, but a liberty of the soul, which is not ruled at the devil's will and call. For it is a share to the doctrine of christianity that we profess things and yet deny them in practice. profess that there is a power in Christ to preserve and keep out of sin, and profess that this power is given to them that believe in the Lord Jesus, for their preservation. profess these things in the face of the world and yet when the devil calls one man to covetousness, and another to defraud his neighbor or defile himself, he is drawn away thereby; what hypocrisy is there to profess this and act the contrary.

Oh it is a noble and honorable thing to be a child of God; a very high dignity to be in such an honorable relation to God, and to have a right to the heavenly mansions, to dwell down in heavenly places in Christ Jesus. would to God you were all ready for it, that you had the wedding garment on, that you might not be bound hand and foot and cast into utter darkness. What is the reason you do not sit down in this heavenly freedom and temper, and draw the waters of salvation out of your own souls. Could the Lord do any thing more than he hath done, and could his servants do any thing more than they have done for your help: are not their labors demonstrations of it? We have been as emissaries of Christ, written in your consciences. We have been testifying that there is something wanting in too many,—the want of signing themselves up to the baptism of the cross.

People are willing to be accounted Friends, but they are the friends of God that do whatsoever he commandeth them. * * * Take heed," says the apostle, "lest there spring up in any of you an evil heart of unbelief, departing from the living God," as if he said, you are christians now, you are a people come to a good estate in Christ, but consider you have no strength to stand but in Him; power to keep yourselves but in Him; take heed, at all times, lest there spring up in you an evil heart of unbelief, in departing from the living God; lest there spring up in you such a thought as this: I may take this power and the other profit. Consider that the truest and the wisest, if thou depart from the living God, take heed of taking liberty at the fear of God. The apostle also says of a notable church, "Take heed lest you come to be beguiled by the serpent, like Eve;" he does not speak of Jezebel, a wicked woman, but Eve a good woman, created after the image of God, in righteousness and holiness; that were come to a life of sanctification, to a state that was hidden from ages and generations; you must look to yourselves, and look up yourselves as in the state of your mother Eve.

man brought forth in righteousness and piety, that might have stood in that primitive state, notwithstanding all the subtilty of the serpents in the world, but letting her hearken to this old serpent, she was bedeviled; there grew up a consultation in her reasoning part: It may be so as He saith, I will try. So I say to you that are come to a measure of sanctification, and in some measure know the cleansing power of God, and that have not believed in it in vain, but it hath actually wrought some change and alteration in you, and is still carrying on the work of your salvation. Many temptations will come against you, and many snares laid in your way, but God hath preserved you to this day, and the devil's wiles and temptations are many, but they are fitted to every one's inclination, to every opportunity and to every occasion in the world. Men are tried every way, and they may be destroyed and perish. Take heed that you do not defile yourselves, but keep your garments white: you that have been washed and cleansed, labor to keep yourselves unspotted from the world,—this is pure religion, and undefiled, that which hath enlightened many a nation; and shall enlighten many of those whose religion is to be understood, and to keep themselves unspotted from the world. I pray God increase the number of the blessed work of sanctification that hath begun in this way, may be carried on to his praise and the salvation of souls, to the spreading forth of his glory, and the exalting of his name; that the strangers which are scattered and desolate may be brought into his holy way, and walk in it; that we in a fellowship together, walking in the holy way, may, through the eternal Spirit, offer praise and thanksgiving to God, and be worthy to receive glory and honor, and power and dominion for ever and ever. Amen.

THE FRIEND.

SIXTH MONTH 12, 1869.

As much as there is so large a portion of numbers in our religious Society, who, while they profess to hold to the principles of the Gospel as heretofore maintained by Friends, have departed widely from the mode of worship and many of the practices which have distinguished Friends from other religious professors, we think it well that they should have a medium for setting forth their peculiar views, and calling attention to the fruits of the system they are steadily pursuing. We therefore, as one means for becoming acquainted with these, peruse the semi-monthly numbers of "The Herald of Peace," published in Chicago, which we believe now claims to be the principal organ, with some interest. Judging from the names and number of its contributors, and what is to be inferred from references to its subscription list, it appears to be a well patronized expositor of the new school among Friends, avowing their opinions frankly, and furnishing reliable information of their doings in most parts of the general Yearly Meetings. In order that our readers may have correct intelligence of the manner in which things are progressing among them, we have occasionally made extracts from its pages, and with the same object, we take the following from a letter published in the last number.

We are aware that some, even among those who have been highly instrumental in inaugurating or helping forward this new-school movement, by promulgating and defending the principles from which it springs, speak disrespectfully of the Chicago periodical, and profess to repudiate many of the doctrines and transactions which its pages make public; but while we differ widely from very many of the opinions respecting Quakerism which it advocates, we have seen nothing in its columns to make us doubt the validity of its claim to set forth fearlessly the views, proceedings and intentions of that large portion of the Society with which these faultfinders have associated themselves. The so-called religious excitement produced and propagated by the new principles introduced and adopted within our pale, is adding largely to the lists of members in various parts of the Society, and when Yearly Meetings, in their epistolary intercourse with each other, tell of the hundreds of new members received; as indicative of their flourishing condition, we cannot but infer that they rejoice in the instrumentality through which this has been accomplished.

We do not impugn the sincerity of the actors in the various newly instituted meetings and measures now so popular in many parts of the Society, and were their prayer-meetings, class-meetings, and protracted meetings carried on among the Methodists—whom we respect and esteem—we should deem them altogether appropriate to the religious profession made; but to affirm that they are the legitimate fruit of, or in accordance with the religious principles of Friends, indicates an ignorance of those principles, or an obtuseness in perceiving differences, which we could hardly have believed to exist among the members of our religious Society.

In the editorial of the same number of "The Herald," we find these remarks, when alluding to the same "revival," spoken of in the letter.

"A great revival has been in progress in a western city, for a number of weeks; the Society of Friends in that place has been greatly blessed, and it is believed that souls have been saved, and it is certain that accessions have been made to the church. A prominent Friend is said to have remarked, 'that they had been praying for years for a revival, but it had never come until now, because they had always heretofore insisted upon being blessed according to discipline. When they were willing to receive it, as God might choose to send it, they were astonished at the mighty power of God.' Theoretically, we all have a right to serve God; practically, there are almost none who have the right. Many honest and deep longings to do something to advance the cause of Christ, have died in the bosoms of those who have experienced them, because they felt they had not the right to serve God in just the way in which they felt called. How much spiritual infanticide the church has been guilty of, may never be known; how many high and noble aspirations have been quenched beneath our disciplinary requirements it is impossible to estimate; how many souls have and will stumble over our society customs and prejudices, and fail thereby of attaining to eternal joy, is heart sickening to contemplate; and yet our only hope is in looking this question fair in the face, and endeavoring to remedy it."

We have no hope that any thing we can

say will retard the revolution which has been going on in the Society of Friends for several years past, and which seems to be rapidly approaching its inevitable end of destroying the most important characteristics which have heretofore distinguished it; but as we know there are many, even where its power most prevails, who see the evil it is effecting, and are anxiously desiring to be delivered from it, we would gladly encourage them to seek for strength and wisdom to preserve them from giving way to its influence. Respecting the source of these changes, we believe the language used in relation to another defection, by that eminent servant of Christ, Samuel Fothergill, is true and applicable, "There is a spirit that is gone forth into the camp, and is splendidly delusive. It delights in good words, and feeds upon them: it cries out, help, help, but principally to the servant, not to the Master. This spirit leads into notions; it snuffs up the wind, and lives in commotions which itself raises. All that are led by it are superficial and know nothing, and must lie down in sorrow."

"EDITORIAL CORRESPONDENCE."

"Richmond, (Ind.) 5th mo. 22d, 1869.

"The Friends' meeting-house on Fifth street is crowded nightly with Christians, seekers, and some who are drawn thither out of curiosity, who often remain to pray. Few persons in Richmond seem quite to escape the influence of the revival. The most reckless and hardened men; the most gay and careless women; the most indifferent and "gospel hardened" church members, are melted by the mighty power of God.

There seems to be a deep, quiet, but irresistible current of salvation flowing through the community. Jesus of Nazareth is passing by. Words must ever be inadequate to give a correct understanding of the work in progress here. A short description of one meeting may be interesting. The meeting gathered at eight o'clock, and was opened by the reading of a chapter from the Bible. Then it was thrown open for short, concise and pointed remarks or prayers. The greatest liberty is allowed and encouraged, but long sermons, or cursory remarks are discouraged. After an hour spent in this manner, during which time very many spoke, testifying of the loving kindness of the Lord, or earnestly invoking the blessing of God upon the congregation, an opportunity was given for any who felt that they needed the prayers of Christian people to stand up, and quite a number arose. An opportunity was then allowed for any who wished to retire to do so, while those who were burdened on account of their sins, were invited to come forward that their Christian friends might gather around them and unite in prayer for a blessing upon them. More than a score came and took their places on the front seats, many kneeling together in the open space in front of the seat usually occupied as the head of the meeting, while their friends moved about among them, conversing and praying with them.

One striking and beautiful feature of the meetings is the part taken by the young, especially the young women, whose bright, cheerful faces, united with their sweet voices in praising God, inviting sinners to Christ, or pleading for some seeking soul, is a feature calculated to move all hearts and arouse the most indifferent. Occasionally a hymn is sung, sometimes by one alone, sometimes

joined in by many in the congregation. Nothing is forced or crowded, but nothing is repressed. The Spirit is allowed to have free course, members of other denominations are invited to take part, and the evidence is abundant that God is glorified thereby.

Above sixty are believed to have been converted at these meetings up to this time, and the work still goes on. The great power of this revival is manifest in prayer. Words spoken seem to have little to do with it, but now, as of old, the "Fervent effectual prayer of the righteous man availeth much," and upon this power the Christians and seeking souls, so far as we may speak of outward means, seem mostly to rely. He who said "Ask and it shall be given you," is redeeming His promise as He ever will, to all who take Him at His word, and rely upon His grace.

This work seems to be a satisfactory illustration of the leading doctrines of the Society of Friends. We have long believed that the theory of our Society allowed perfect liberty and the largest development of each individual talent, but never before have we witnessed such a practical illustration of its workings. It is demonstrated beyond a doubt that with true "life" and liberty, our organization and ideas are adapted to meet the wants of the people. It has been queried whether Quakerism was adapted to the wants of the masses. No one can witness the work in progress here without being satisfied that Quakerism, so interpreted and illustrated, is precisely what the world needs. It is most satisfactory to be able to state, that *all the Friends of this meeting* are united heart and hand in this work, and thoroughly sympathize with it. During the day some are engaged in visiting from house to house, and small prayer meetings are held at different private houses.

We hope that this "strange fire," will ere long burn out, and the excitement, the zeal not according to knowledge, and the misplaced activity to which it gives rise, die away; but we dread lest its effects may spread throughout the whole Society, and earnestly desire that that portion of it, which so far has borne testimony against it, may continue to guard against being brought within its influence.

SUMMARY OF EVENTS.

FOREIGN.—A meeting of the conservative peers was held in London on the 5th inst., to determine what course should be pursued in regard to the bill for the disestablishment of the Irish Church. Lord Cairns urged that opposition be made to the bill on its second reading, and that it be finally rejected. Lord Salisbury deprecated the course recommended by Lord Cairns. The agitation which would follow the rejection of the bill would be most disastrous to the country, and would do nothing to save the Irish Church. It would be better, he thought, to accept the bill and modify it in committee. Lord Cairns expressed similar views, but Lord Derby was in favor of rejecting the bill, contending that personal fears should deter no one from doing right. A majority of the peers present approved the views of Lord Derby, and it was agreed that the second reading of the bill should be opposed. The bill was read on the first inst. in the House of Lords, and the 14th inst. fixed for a second reading. The Liberal journals deplore the course which the Conservative lords have decided upon. The *Times* predicts that the result will be, that the House of Lords will be obliged to accept the same bill at a later period with a sense of humiliation. The bill must pass. The nation, by the voice of the House of Commons, has so pronounced, and cannot recede. The bill for the creation of life peerages has passed in committee, with an amendment limiting the number of peers created under its pro-

visions to ten annually. Lord Clarendon made a temperate and dignified speech on the Alabama question, on the 4th inst. He traced the history of the negotiations, and said that the House of Commons was not entitled to assume that the majority of the Senate and people of the United States supported Senator Sumner's demands. He believed that, without intervention, the sympathetic feelings and good sense of the Americans would ultimately prevail, and the friendly feelings of the United States were reciprocated. He hoped that what had already occurred would promote and not hinder negotiations.

The French trans-atlantic cable has been completed. It is semi-officially stated that the French government is opposed to the neutralization of the Suez canal. Washburne, the newly accredited minister from the United States, was ill, and about to leave Paris for Hamburg. The legation was left in charge of his first secretary.

The Spanish constitution has been finally adopted in the Constituent Cortes by a vote of 214 to 55. After the vote was declared, Figueras announced that the Republicans, though opposed to the monarchical clauses of the constitution, would support and follow them. A motion made by the Republicans that the standing army be reduced to 25,000 men, was lost by a vote of 173 against 56. The direct taxes in the Spanish colonies have been reduced one half, and a small export duty on sugar, rum and tobacco, imposed. General Dulce, Captain-General of Cuba, has been compelled, by a riotous demonstration of the volunteers in Havana, to resign his official position. General De Rodas, who has been appointed to succeed him, would sail at once for Cuba with reinforcements.

The North German Parliament has adopted the Federal budget. The annual revenue and expenditure of the Confederation, are about equal, being estimated at 76,000,000 thalers each.

Havana dispatches state that the loyal volunteers had taken control of political affairs. They were dissatisfied with Gen. Dulce's management of the war, and charged him with inefficiency and too great leniency towards the insurgents. On the 2d inst. a commission from the volunteers entered the palace and demanded Dulce's immediate resignation, declaring he was allied with traitors. Dulce yielded to the demand, and on the 5th inst. sailed for Spain. The insurgents in several recent encounters, gained slight advantages over the troops. The general position of affairs was unchanged, and no movements of importance would be undertaken until after General De Rodas's arrival. A Madrid dispatch of the 7th states, that the government refuses to publish telegrams received from Cuba, which augments the uneasiness caused by previous unfavorable reports.

London.—Consols, 92½. U. S. 5-20's, 80½.
Liverpool.—Cotton active, uplands, 11½d.; Orleans, 11½d.

UNITED STATES.—The Public Debt, during the Fifth month, was reduced \$13,384,780. The total debt on the first inst., less cash in the Treasury, was \$2,505,412,613. Of this sum \$412,882,278, consisting of demand and legal tender notes, fractional currency, &c., bears no interest; the debt bearing coin interest amounts to \$2,107,882,100. The bonds issued to the Union Pacific Railroad, on which the interest is paid in lawful money, now amount to \$58,638,320. In the Fifth month, the Secretary of the Treasury sold five millions of gold, receiving therefor about seven millions in currency; \$3,770,000 of which he invested in the purchase of U. S. bonds for the sinking fund.

Philadelphia.—Mortality last week, 251. Of consumption, 35; scarlet fever, 24. The mean temperature of the Fifth month, according to the record kept at the Pennsylvania Hospital, was 63.49 deg., the highest during the month was 88 deg., and the lowest 42 deg. The amount of rain for the month was 4.23 inches. The average of the mean temperature of the Fifth month, for the past eighty years, is stated to have been 62.61 degrees. The highest mean during that entire period, 1802, was 71 deg., and the lowest in 1848, 51.75 deg. The mean temperature of the three spring months, this year, was 50.90 deg., which is the exact average of the spring temperatures for the past eighty years. The highest spring mean for that entire period was 55 deg., in 1826, and the lowest 46 deg., in 1843.

Miscellaneous.—On the 3d inst., the Secretary of the Treasury received letters from the assistant treasurer of the United States at San Francisco, dated on the 28th ult., giving a report of the operations of the office there, and stating that there were \$6,000,000 in coin subject to the draft of the Treasury. It will be seen that this letter was only six days in reaching Washington from California.

On the 3d inst., General Thomas assumed command

of the Military Division of the Pacific, vice Gen. Halleck, who has been assigned to duty elsewhere. About 60,000 seal skins, valued at \$500,000, were received recently at San Francisco, from Alaska. It is supposed that many of the animals from which skins were taken, have been killed in violation of law.

The captain of the ship *National Eagle*, from Hong Kong, reports observing, May 17th, an active volcano on an island in lat. 31.18 north, long. 139.50 east. The island is about five miles from Smith's Island. The vessel passed midway between the islands, and was abreast of the volcano they could hear it roaring fully. A dense mass of smoke and steam ascended from the island.

Grant township, in Grand Traverse county, Michigan, produced 11,500 barrels of maple sugar during the season. East Bay township, in the same county, made 5000 barrels, and Elmwood township, in Leelanau county, made 16,270 barrels.

In the State of Connecticut there are 55 savings banks, in which 149,919 depositors have \$41,803,000.

The New York papers mention the arrival at the port last week of an elephant of unusually large size. This huge animal, which is stated to weigh 15,000 pounds, and to be twelve and a half feet high, was sent to the Central Park.

The rain fall in Philadelphia during the first months of this year, has been 20.69 inches, which is less than fell in the corresponding portions of 1868.

The Markets, &c.—The following were the quotations on the 7th inst. *New York.*—American gold, 150 U. S. sixes, 1881, 121¾; ditto, 5-20's, new, 119¾; ditto, 10-40 5 per cents, 109¾. Superfine State flour, \$4.85; extra, \$6.10 a \$6.15; shipping Ohio, \$5.95; St. Louis flour, \$6.75 a \$12; southern do., \$6.13.20. Mixed spring wheat, \$1.46; No. 2 do. \$1.42; red western, \$1.43; amber Michigan, \$1.40; white Kalamazoo, \$2.10. Western oats, 80 a 81 cts. Western yellow corn, old, 94 a 94 cts.; new wheat mixed, 72 a 80 cts. Uplands cotton, 30¾ a 31 cts. Orleans and Texas, 31¾ a 31¾ cts. *Philadelphia.*—Superfine flour, \$5 a \$5.37; extra, \$5.50 a \$6; lower brands, \$6 a \$6.50; finer brands, \$7 a \$11. Wheat, \$1.30 a \$1.40; amber, \$1.50 a \$1.63; red, \$1.35. Yellow corn, 90 cts; western mixed, 84 a 88 cts. Western oats, 73 a 75 cts.; Pennsylvania, 60 a 70 cts. Clover-seed, \$8 a \$9. Timothy, \$3.50. The arrivals and sales of beef cattle at the Avenue Drove-yard were small numbering only about 1200 head. Extra sold at 9 a 10 cts., a few choice at 10½ cts.; fair to good at 9 cts., and common, 5 a 7 cts. per lb. gross. Shewer lower, about 10,000 sold at 5½ a 6½ cts. per gross. Hogs, \$12.50 a \$13.25 per 100 lbs. net for cured. *Baltimore.*—Yellow corn, 84 a 86 cts. Oats, 67 cts. Rye, \$1.30. *Chicago.*—No. 1 wheat, \$1.10. No. 2, \$1.09½. No. 1 corn, 68 cts.; No. 2, 57½ cts. 2 oats, 59½ cts. Rye, \$1. Barley, \$1.45 a \$1.50. *St. Louis.*—No. 1 spring wheat, \$1.12; No. 2, \$1.07 a \$1.09. Red fall wheat, \$1.15; choice and fancy do., \$1.40 a \$1.46; white, \$1.50 a \$1.65. Corn in sacks, 63 a 67 cts. Oats, 66 cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of the Boarding School at Westtown, will be held on Fourth-day, the 23d inst., at 9½ o'clock A. M.

The Committee on Admissions will meet at 7 o'clock the same morning, and that on Instruction at 7 o'clock the preceding evening.

The Visiting Committee attend at the School on Seventh-day, the 19th instant.

SAMUEL MORRIS, Clerk.

Sixth month 7th, 1869.

For the accommodation of the Committee, conveniences will be at the Street Road Station on Seventh-day, the 19th and 22d insts., to meet the train that leave Philadelphia at 2.30 and 4.35 P. M. A conveyance will also be at the station on Fourth-day, to meet the train that leaves the city at 7.25 A. M.

BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESASSA, NEW YORK.

Wanted, a woman Friend to assist in conducting Boarding School for Indian Children, at Tunesassa, Cattaraugus Co., N. Y.

Application may be made to

Aaron Sharpless, Street Road P. O., Chester, Co., Joseph Scattergood, 413 Spruce St., Philada.

Samuel Morris, Olney, Philada.